UNITARIAN MONTHLY

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ABERDEEN UNITARIAN CHURCH.

(see page 120).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week.

EDITOR'S ADDRESS, 89, Grove Road, Sutton, Surrey. Telephone Sutton, 2613.

At the closing proceedings of the Session at Manchester College, Oxford, Professor Gilbert Murray, gave an address on "War and Civilisation."

The London Unitarian Lay Preachers' Union, held its Annual Meeting at Essex Hall, June 14th, when it was reported that the members had conducted 350 services during the past year and that there is a membership of 31.

Our Bury District Sunday School Union held a joint ramble with the Bolton Union in the neighbourhood of Ainsworth on June 12th.

Rev. Helen L. Phillips, of Dundee, conducted service for the Annual Conference of the Scottish Unitarian Sunday School Association at Glasgow, May 29th.

The Annual Festival of choirs and scholars of Crewe, Nantwich, and Newcastle (Staffs), in connection with the South Cheshire and District Association was held in the Old Meeting House, Newcastle, June 19th.

The Sunday School Anniversary at the Todmorden Unitarian Church, preacher Rev. C. M. Wright, of Liverpool, June 20th, when the collections were £58.

The Annual Provincial Assembly of Unitarian Churches of Lancashire and Cheshire was held at Heywood, June 23rd, when a resolution was passed condemning the Betting Tax and deploring the increase of gambling.

The General Synod of the Non-Subscribing Presbyterian Church of Ireland (Unitarian), was held at Belfast, June 16th, when it was resolved to arrange for a Forward Movement, and a resolution was passed in favour of the abolition of the drink traffic.

The Annual Meeting of the Western Unitarian Union was held at Bath, June 17th, when Rev. R. H. U. Bloor, who left the Church of England 17 years ago, said that the first quality demanded of the Unitarian Minister is courage. The Bath Unitarian congregation traces its history back to Presbyterian origin and is the oldest Nonconformist community in that city.

The Unitarian College, Manchester, concluded its session, June 29th, with the Public Examination. Vistor's address by Rev. Arthur W. Fox, M.A., and other proceedings, followed by a valedictory service at Cross Street Chapel, Manchester, conducted by Rev. H. J. Rossington, of Belfast.

THE WAYSIDE PULPIT.

I am only one, but I am one;
I cannot do everything,
But I can do something;
And what I ought to do,
By the Grace of God I will do.
H. Bonar.

Rev. Horace Westwood, D.D., American Unitarian, who is invited to be the head of the Unitarian preaching mission in the States, is on a visit to this country.

The Carmarthen Presbyterian College, which prepares students for the Unitarian and other Nonconformist ministries had its prize distribution and conclusion of session, June 23rd.

At the Annual Speech Day of the Willaston School, Nantwich, June 19th, it was announced that the school is now recognised by the Board of Education, that the Memorial Fund had reached £5,000 and that £1,000 more is still needed, and that the school is being provided with modern science equipment by the generosity of Sir John Brunner.

At the Chowbent Chapel, Atherton, five memorial windows have been unveiled, June 20th, three in memory of Mr. Wm. Eckersley, and two in rememmrance of Mr. Thos. Hamer, J.P. Rev. Mortimer Rowe conducted a service of dedication.

The 49th Annual Meeting of the Southern Unitarian Association of Churches was held at Poole, Dorset, June 23rd. Miss E. J. Spencer, of Southampton, presiding, and addresses were delivered by Revs. Dr. Mellone, A. Hall, C. W. Townsend and the Secretary, Rev. H. Hall presented the Report.

It appears that Thomas Paine, author of "The Age of Reason," had some connection with our Westgate Chapel, at Lewes, through his marriage, and that documents in his handwriting are preserved among the archives of the Chapel.

At our Coventry Meeting House the evening service at the Sunday School Anniversary, June 27th, was conducted entirely by scholars of the school.

Miss Dora Lee, daughter of Rev. J. W. Lee, of Denton, has passed for the B.A., at the Manchester University, taking a first class in History.

The Diamond Jubilee of the Narborough Road Free Christian Church, Leicester, was celebrated Thursday, June 24th, by public meeting and religious service, the speakers included Revs. Kenneth Bond and W. Whitaker, and others, Rev. Alfred Hall, of Sheffield, being the preacher; and on the Saturday there was a very successful Garden Fete in the grounds of Westcote Lodge, by kind permission of Mr. and Mrs. J. G. Chattaway.

At the Sunday School Anniversary, Nantwich Chapel, the evening collection, June 27th, was taken for the Women's Distress Fund.

Children under three years of age contributed musical items in the Sunday School Anniversary Services at our Newport Chapel, I.W., June 27th. Rev. C. W. Townsend, of the B. and F. U. A., gave an address on the Tuesday upon Sunday School Work.

At our Walsall Chapel a marble tablet in memory of the late Mr. Anthony Homer was unveiled, on Sunday evening, June 27th, and special service conducted by the minister, Rev. H. Warnock.

DESTINY.

Though fortune never kneel to me
To offer her surprising gifts,
And Fate be but an enemy
That thwarts me daily, and uplifts
A heavy hand to beat to dust
The beauteous things in which I trust,
I will not rail on Heaven with cries
That curse the unpropitious skies.

I live beneath the favouring star
Appointed in my soul to keep
My heart from fears that deathly are
And all my mind from sleep,—
A will that shines with vital ray
To the far goal of the long way
A man must take if he would be
Master, not slave, of destiny.

Despite what fortune may with-hold,
And Fate with threatening mien portend,
I take the way, happily bold
To tramp it firmly to the end.
Good spirit shall lightly bear my pack;
Good hope make even and smooth my track:
Ere night fall dark o'er earth's wide plain
I shall arrive, I shall attain.

William C. Hall.

Scriptural Unitarianism. By Rev. ARTHUR W. FOX M.A.

BETWEEN THE TESTAMENTS.

VIII. THE WISDOM OF SOLOMON.

As its title shows "The Wisdom of Solomon" belongs to the class of "Wisdom Literature" mentioned in the previous lesson. It is extremely difficult to date this beautiful and inspiring book. That it was not written later than 50 A.D. is certain, as Saint Paul used it in his "Epistle to the Romans." Probably however it is much earlier than that, though the date 100 B.C. is perhaps a little too early. Though in the form of the "Wisdom Literature" it is inspired by a spirit much more akin to that of the prophets than is "Ecclesiasticus." Its author is quite unknown, for Jerome's suggestion that it was Philo of Alexandria is not very probable, as it is most unlike him in style and in some of its thoughts. But he must have been an Alexandrian Jew steeped in the literature of his race with some Greek culture.

The religious teaching of this book shows a great advance on that of "Ecclesiasticus." It is not so bound up to the letter of the "Torah," it has a firm belief in a future life of the kind which we hold to-day. With its author God is omniscient and omnipotent. He is God of the whole earth, one in person thought and will. Moreover He is the Father more especially of His own people Israel, but yet of all, though He is not marked by the full tenderness of this primal doctrine of Jesus. Still His love was over all the things and creatures which He had brought into being and the rewards and punishments would follow conduct in this life in the future world. In addition to his conception of God he has a distinct tendency to make a person of Wisdom one of the supreme attributes of God. In this way he prepares the way for the personification of the "Logos" or "Divine Word" in the "Fourth Gospel." Indeed his influence appears to me to be plainer in that Gospel than that of Philo who used the exact word "Logos" for the "Divine Wisdom." In this the author of "Wisdom" follows a few Chapters in the book of "Proverbs" notably the "Eighth," which also influenced the author of the later work.

The point of deeper interest to the Biblical student is the close correspondence of many of its ideas with those of the Apostle Paul. A little book entitled "Saint Paul's Library" would be of great interest, though it would be of great difficulty to compile. Perhaps only Dr. Charles amongst English scholars could do it satisfactorily. But to any reader who pays close attention to the teaching of "Wisdom" and the "Letters" of the great Apostle it will be evident that there is much in common between the two authors. The fundamental philosophy differs little and there can be small doubt that Saint Paul drew much from its pages in addition to his complete knowledge of the Hebrew Scriptures in founding his elaborate system of doctrine, which has been one of the two sources of almost every Christian sect. It must always be borne in mind that he had completed his theology, so far as he with his strong progressive mind could be truly said to complete any systematic theology, before he had seen any of the Four Gospels, or to speak more correctly of the First Three. It will be seen therefore that he certainly added much to the simpler teaching of Jesus, which is to be found supremely in the First Three Gospels, while Saint Paul had never by any possibility seen the Fourth. Hence it is well to be borne in mind, that we are not bound to accept his teaching, where it seems to us to differ fundamentally from that of his Master and ours. To mention just one point, Jesus in his recorded sayings never once mentions Adam, who plays such a great part in the Pauline theology. This the Apostle drew from sources outside of the Old Testament, which is almost equally reticent.

(See Andrews' "Apocryphal Books," Jack and Co., and Charles' "Between the Testaments," "Home University Library," Williams and Norgate).

Unitarianism.

Unitarianism taking its name originally from its doctrine of the Unity of God in One Person the heavenly Father, takes its stand on absolute freedom of inquiry concerning all religious beliefs, and freedom always to alter statements of doctrine in accord with any new light that may come. As the result of this freedom from fixed dogmas Unitarians have arrived at belief in the Unity of Man, the Unity of Truth, the Unity of Man with God, the Unity of Religion, the Unity of life in One progress here and hereafter.

The Unity of Man.

We live in a Universe which is planned on the principle of Unity by the One Creative Mind and Almighty Will whom we call by the name of God. We believe in the Universal Fatherhood of God, and its implication of the natural Brotherhood of Man. So, as the Universe is One, and its Creator One, so is the whole of mankind designed as One Family, Children of the All-Father. Obviously it is the intention in the Divine plan that the whole of mankind should live in unity. They are designed for that. The entire discipline of experience is provided as a training towards that end. Everything which violates that principle of unity, producing disorder, antagonism, disintegration,—is waste and destruction.

Unity in family life is universally recognised as an absolute necessity. But it is no less necessary in the larger circle of the community as a whole, for the protection and welfare of all the families and households which it includes. This unity of society, the harmonising of all its affairs. so that there shall be no antagonism of sectional or individual interests, is essential to the equal security of the welfare of each and all of its members. The evolution of a true social order is in process of becoming. The art of it is being learned through all kinds of trial and tribulation. The loss and waste and sufferings resulting from antagonisms and disorders, are all the while teaching their lessons. What is called the Christianising of Society, means the doing away with antagonisms by the practice of the Golden Rule on the principle that "thou shalt love thy neighbour as thyself!" Those who call themselves Christians profess to believe in that injunction. The application of that belief logically involves the adoption of every measure that is necessary for the harmonising of all interests, and all affairs of business and of life.

The folly of war is being burnt into modern mentality by the results of the recent European world-tragedy. All nations in all continents, participants and non-participants, are suffering in consequence from it more or less. Experience cries out for international unity. Movements for the "Outlawry of war" or "No more war!" and the attempt for a real League of Nations to secure a world peace which shall be permanent,—these show the inevitable trend towards world Unity. But this international harmony cannot come while the seeds of discord remain in the hearts of the nation themselves. There is in all "civilised" lands continual war going on—class-war, business warfare, the warfare of commerce appealing to every kind of selfishness, greed, fraud and crime. The waste and moral depravity produced by this selfish gamble in life and blood and brains are fearful to contemplate. More mutualism is needed. The spirit of brotherhood must cast out the savagery of the self-seeking struggle. This greed produces international warfare commercial and military. A new kind of education is necessary which shall supply nobler motive. The resources of the whole people including ability, experience, knowledge, material wealth and labour—should be pooled in the interest of all, working for the collective good. When this brotherly spirit is in control at the heart of each people, they will know how to pool international resources for the collective welfare of the United States of all mankind—what Tennyson so aptly phrased—"The Federation of the world."

All this is part of the Gospel of Unity. The Fatherhood of God and the Brotherhood of Man mean this. Unitarianism as the religion and philosophy of Unity is the Unity of Man because of the Unity and Fatherhood of God. And there is no grander gospel.

Harold and Ralph were walking along the street when Ralph with a smile, took off his hat to a lady on the other side. "Who is that lady?" asked Harold. "That is my mother." "Do you always take off your hat to your mother?" "Why, of course I do. Don't you?" "I do to other ladies." "Well, my mother is about the nicest lady I know."

It matters not what you do,
Make a nation or a shoe;
For he who works an honest thing
In God's pure sight is ranked a king.

John Parnell.

Questions and Answers.

(This feature of our Magazine was begun by urgent request, but its continuance depends on readers sending in their queries and difficulties to the Editor. If they fail to do that it will indicate that this department is not needed. What do readers think about it)?

QUESTION (26) :—

Is it not true that Unitarians often sing hymns in public worship which are inconsistent with Unitarian beliefs, and that Unitarian choirs often use anthems with orthodox words?

ANSWER :—

Not "often," but here and there in our hymn books may be found expressions which were not outgrown at the time the book was compiled. "We beseech Thee to hear us!" for instance, is quite unnecessary if we believe that the Father is ever ready to hear. Our hymns are remarkably free from ideas which are distinctively orthodox. But it has been said that hymn books ought to be revised and brought up to agreement with progressive change every ten years. Perhaps that would be too frequent. Unitarian Choirs do sometimes sing anthems in which the words are not in accord with our pulpit teaching, and this no doubt for the sake of the music. But someone ought to alter the words. Organist or choirmaster is not always the competent person to do it. The minister should be consulted if possible. It should not be that the minister preaches one thing and the choir its opposite.

QUESTION (27) :—

A public lecturer recently complained from the platform that people were ready to spend freely on pleasure and sport, but gave very grudgingly and meanly, in support of their professed religious principles,—Why is it?

ANSWER :—

It means that they are more interested in self-seeking than they are in moral consistency. If they act that way to the neglect of their business affairs the inevitable result is bankruptcy, and there is much moral bankruptcy in the neglect of Church life by people who profess to belong to a Church.

QUESTION (28) :—

Is there not a screw loose in Church management, where the treasurer does not give a proper account of his receipts and expenditure?

ANSWER :—

Of course there is. Church officers cannot be too careful to have their doings open as the light of day. It is not that an officer is not trusted, but it is most important that he should not leave any room for surmise or doubt. The great thing is to inspire faith or trust by openness of conduct. And it is due to all concerned that they should know. It is their business. Loss of faith in Church management causes people to sever themselves from the Church. It is too unpleasant a matter to take action to get things put right unless love of the Church and what it stands for is greater than love of self. It requires pluck and courage, but those who tactfully and firmly face an unpleasant duty to secure that right is done are the saviours of the Church. A minister occasionally is faced with the awkward task, and if he does his duty it is at the risk of causing offence and even of having to resign his post. Church members ought not to leave the responsibility to him. Doing what is right in Church management is part of true religion, and if a righteous example is not set in Church affairs what is the worth of its preaching?

The Unity Fellowship.

President: Rev. Arthur W. Fox, M.A. (Todmorden).
Treasurer: Mr. Robert Kenyon, J.P. (Stalybridge.
Correspondent with isolated members: Miss Theodora Mills, Lowmandale, Cheltenham.
Secretary: H. Bodell Smith, 89, Grove Road, Sutton, Surrey.

The Unity Fellowship aims to cultivate fellowship amongst its members; to promote free inquiry concerning all matters of religious belief; to propagate the idea and principle of UNITY in all human relationships and its practical applications; and to adopt all possible methods of co-operation and mutual help. The fee of membership is the minimum subscription of one shilling, and the Magazine as the Organ of the Fellowship is supplied monthly by post for 1s. 6d. per annum.

It is the holiday-time. Next year when the Fellowship is a little older, holiday parties of some of its members should be possible. Arrangements for such have to be made well in advance, which explains why they have not been possible this year. But as a means of cultivating fellowship amongst our members nothing could be better than having to live together for a week or longer at a time, with daily opportunities of friendly acquaintance and intercourse. Such arrangements need not be very costly. Indeed no more than a holiday usually costs, and probably less on a co-operative basis than the expense of an individual arrangement.

There are beautiful holiday resorts, seaside and inland within easy reach of every part of the

country at which a group of members in any district might spend some time together; and there are unfrequented places too, if preferred, at which such fellowship would be very enjoyable and helpful in many ways. As these things have to be thought out beforehand, any members who would like to go with an organised group cannot send in suggestions too soon. It is not too early now to think out plans for next year. Some may prefer a continental holiday; please will members let the Secretary of the Fellowship know what their ideas are?

The Fellowship page which appeared in the June issue of the Magazine has been reprinted as a four page leaflet for free distribution. It is intended for propagation purposes, explaining what the Fellowship is, with the idea of increasing our membership. Copies will be sent to any member on application who is willing to help to get new members. The Fellowship and its power for effectual good, depends upon such help. Is it too much to ask that every member who CAN will attempt to do his or her part in this matter? A good way of setting about it may be as follows:—Think what friends might be persuaded to join, and give them each a copy of the explanatory leaflet. That is better than indiscriminate distribution to possibles and impossibles. If ten of our members can each of them get ten new recruits that even small matter as it seems, will increase our strength by the addition of 100. And more than ten can do that if they will. The Secretary will send 12 or 20, or more copies to the address of any member who will ask for them.

The Secretary met a few of the members when in Manchester in June, and talked over Fellowship plans with them. It was felt that the co-operation of our ministers should be secured wherever possible, and that an endeavour should be made to establish a Study Circle wherever that can be done.

The next course of study to appear in the Magazine will be for 12 weeks of October to December inclusive, and particulars will be given in the Septemuer issue.

You Cannot Please Everybody.

On this subject the Rev. C. H. Spurgeon said on "Religious Grumblers" in "John Ploughman's Talk"—

Sometimes it is the way the preacher speaks which is hauled over the coals, and here again is a fine field for fault hunting, for every bean has its black, and every man has his failing. I never knew a good horse which had not some odd habit or other, and I never yet saw a minister worth his salt who had not some crotchet or oddity: now these are the bits of cheese which cavillers smell out and nibble at; this man is too slow, and another too fast, the first is too flowery, and the second is too dull. Dear me, if all God's creatures were judged in this way, we should wring the dove's neck for being too tame, shoot the robins for eating spiders, kill the cows for swinging their tails, and the hens for not giving us milk. When a man wants to beat a dog he can soon find a stick: and at this rate any fool may have something to say against the best minister in England. As to a preacher's manner, if there be but plain speaking, none should cavil at it because it wants polish, for if a thing is good and earnestly spoken, it cannot sound much amiss. No man should use bad language in the pulpit—and all language is bad which common people cannot make head or tail of—but godly, sober, decent plain words, none should carp at. A countryman is as warm in fustian as a king in velvet, and a truth is as comfortable in homely words as in fine speech. As to the way of dishing up the meat, hungry men leave that to the cook, only let the meat be sweet and substantial. If hearers were better, sermons would be better. When men say they can't hear, I recommend them to buy a horn, and remember the old saying, "There's none so deaf as those who will not hear." When young speakers get down-hearted because of hard, unkind remarks, I generally tell them of the old man and his boy and his ass, and what came of trying to please everybody. No piper ever suited all ears. Where whims and fancies sit in the seat of judgment, a man's opinion is only so much wind, therefore take no more notice of it than of the wind whistling through a keyhole.

I have heard men find fault with a discourse for what was not in it; no matter how well the subject in hand was brought out, there was another subject about which nothing was said, and so all was wrong; which is as reasonable as finding fault with my ploughing because it does not dibble the holes for the beans, or abusing a good corn field because there are no turnips in it. Does any man look for every truth in one sermon? As well look for every dish at one meal, and rail at a joint of beef because there are neither bacon, nor veal, nor green peas, nor parsnips on the table. Suppose a sermon is not full of comfort to the saint, yet if it warn the sinner, shall we despise it? . . . Where is the use of always trying to hunt out faults? . . . By all means let us down with error, root and branch, but do let us save our billhooks till there are brambles to chop, and not fall foul of our own mercies.

Literature.

"Man in the Light of Evolution," by J. Arthur Thomson, M.A., L.L.D.—The Lindsey Press, 5, Essex Street, Strand, London, W.C.2. 1s. 6d.

Never was the Essex Hall Lecture more worthily and nobly represented than in this splendid essay by Professor Thomson, of Aberdeen University. It is a fine vindication of the "ascent of man." Whoever still believes in the old doctrine of "the Fall," should read this lecture. It is not only the utterance of a very eminent scientist, but of one who can approach the subject from the spiritual side also. Whoso desires to know clearly what evolution is can get what he wants in these pages. The treatment is not too technical but so plainly and simply presented that it is easy reading for any ordinary intelligence to follow. It is just the handy exposition that might be of great use in America now in the struggle against the so-called Fundamentalists. The spirit of the lecture is indicated in the closing paragraph. "Here is an unending vista of possible evolution. Education is in part the discipline of learning to make the most of our external heritage, whose possibilities of ameliorative influence are not soon to be exhausted. On this perhaps most distinctive line of human evolution, there is not merely the problem of getting more out of the external heritage, there is the problem of putting more into it, of enriching it cumulatively to "the glory of the Creator and the relief of man's estate."

The book is well printed on good paper and is nicely bound in stiff cloth boards. On account of the importance and opportune nature of its contents it would not be surprising if there should be a very rapid demand for it, and an early reprint required. Therefore we would say to our readers —get a copy while you can.

Rev. Dr. Mellone in a pamphlet of 32 pages, post free 1½d., issued by The Lindsey Press, entitled "Unitarian Christianity and Christian Science," examines the "Christian Science" position from the Unitarian standpoint. For example this quotation—"Just as the devout Catholic owes absolute allegiance to the most Holy Father, the Supreme Pontiff in Rome, so the Christian Scientist does to the Mother Mary, the Foundress of the Church. Just as the Roman Church claims finality for its precepts and principles, so does Christian Science. Just as the Roman Church claims to have the sole rightful key to the interpretation of the Bible, so does Mrs. Eddy." The confusions in the theology of Mrs. Eddy's book "Science and Health" are here exposed, as also the absurdities consequent on her doctrine of the unreality of matter or body and the unreality of Evil. The healings and miracles imputed to "Christian Science" are shown to be nothing more than have been effected outside of it by others. Prepared at the request of the Committee of the British and Foreign Unitarian Association, this pamphlet does much to meet a felt want of many inquiring minds.

The Women's League.

A branch of the League has recently been formed very successfully at Chester in connection with the Matthew Henry Chapel.

At Ipswich the local branch organised and carried out a successful Sale of Work and Garden Party, raising £44 for Church Funds.

The League of the Birmingham District had its summer meeting at Kingswood Chapel, Hollywood, June 26th, attended by 50 members of the five branches represented. Mrs. Gorton conducted service, and Miss Wren, of Melbourne, Australia, gave the address.

The summer meeting of the Manchester District Women's League, June 26th, was held at Hyde Chapel, Gee Cross. The afternoon service was conducted by Mrs. Allen and Miss Robinson, and the address was by Miss Margaret Ashton, on "Tolerance and Mutual Understanding," 138 members from 21 branches attended. At the business meeting Mrs. Hall, of Todmorden, presided, Mrs. Vaughan welcomed the visitors, and Mrs. Hall and Mrs. Atack reported on the Sheffield Conference, and the London Whit Week meetings respectively.

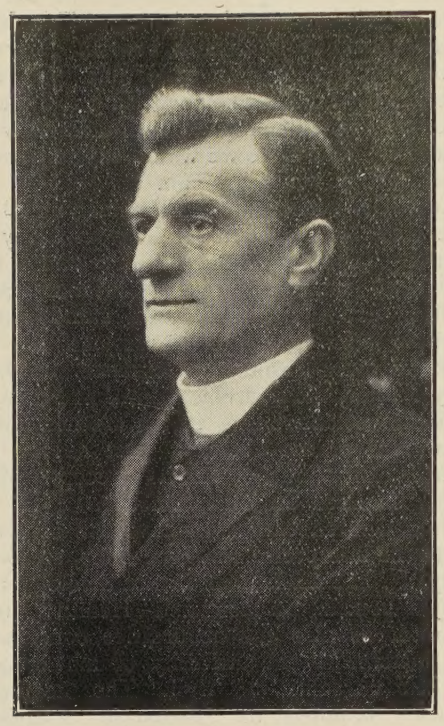
The Liverpool District League summer meeting, June 30th, was held at Southport, Portland Street, Mrs. Willmer presiding. There were 155 members from 11 branches. The Secretary, Mrs. Rowlands, reported on her visit to the London Whit Week meetings. After tea and business, the party went on pleasant rambles.

The annual meeting of our Chester congregation reports high appreciation of the kindness of the local branch of the Women's League defraying the cost of installation of electric light in the schoolroom and kitchen, carried out very satisfactorily by Mr. Gilbert Cross, an old Sunday Scholar.

DR. TROTTER says—

"Intoxicating Liquors in all their forms and however disguised are the most productive causes of disease with which I am acquainted."

Rev. Arthur Scruton.



The Rev. Arthur Scruton is a convert to the Unitarian Faith, having been an orthodox missioner for the Scottish Presbyterians up to 1909. In that year he became minister of the Ross Street Unitarian Church, Glasgow, where he carried on with much acceptance until his appointment in 1913 to the Unitarian Church at Stockton-on-Tees. Mr. Scruton is a very capable open-air preacher. At Glasgow he stirred up much interest by his addresses, and at Stockton his open-air meetings in the High Street drew large crowds together, and awakened considerable interest in his Church. The Stockton people had not forgotten the Unitarian Van Mission held some time previously on the same spot. He continued this active ministry at Stockton up to 1922, when he decided to return to Scotland, having been invited to become minister of the Unitarian Church at Aberdeen. There also his work has been excellent. The congregation has increased considerably under his ministry. The membership has been augmented to over 300; his open-air meetings on Sunday evenings in the Market Place have been attended by great crowds of from 600 to 1,000 people. The lorry platform is surrounded by waiting hundreds before he and his people get along from their Church service. Large numbers of his hearers had never heard the Unitarian Gospel expounded before Mr. Scruton came out into the open-air. A number of new members have joined his Church through hearing his message outside. This is true evangelism of the rational and the more spiritual kind. Mr. Scruton has proved over and over again that the people hear the Unitarian doctrine gladly when it is taken to them.

Aberdeen Unitarian Church.

The origin of a Unitarian Movement in any place is a matter of no small historical interest, and not by any means of the least in the city of Aberdeen. It began there with meetings in the Riding Academy in 1836, which were continued until a Church was built in George Street, opened for public worship, August 9th, 1840, called the "Christian Unitarian Church," Rev. Dr. Montgomery, of Belfast, being the first to preach within its walls. Various ministers officiated, including Archibald Macdonald, William Sharman, William Bennett and Alexander Webster (1884-91), who until in 1895, settled there again and carried on for 15 years a memorable period of devoted and successful service. His enthusiasm for social amelioration caused him to be dissatified with the George Street edifice. It was very inconvenient for any institutional work. There was but one entrance to Church and schoolroom, the latter reachable only through the former. The use of the schoolroom by itself was consequently not possible. Mr. Webster was determined to secure facilities for various week-night agencies. It was found impossible to get these on the George Street site. There could be no back entrance to the schoolroom. An admirable alternative site was secured in Skene Street at the cost of £1,350 which was considered fortunate as being central, near to car routes, and in a well-populated district. The George Street property was sold for £2,000. Mr. Webster undertook the task of raising the £4,000 required for a new building. The McQuaker Trustees contributed £750, and an additional £250 later. Before the memorial stone of the new building was laid by Sir John Brunner, Bart., in September, 1905, the sum of £5,100 including the price £2,000 of the old property had been raised, mainly through Mr. Webster's efforts. The new Church was opened September 23rd, 1906, by Principal J. Estlin Carpenter, M.A., D.D., of Oxford. The large hall with separate entrance had previously been opened for Sunday services on July 29th, by Rev. Dr. S. M. Crothers, of

Cambridge, Mass., U.S.A. The Church is in the Italian Renaissance style, and built of Aberdeen granite. It is seated for 600, and there is an excellent pipe organ in the South-East transept. The twin towers are coped with red tiling, giving a torch-like appearance and a unique finish. It is a handsome structure worthy of the most northerly outpost of our Unitarian Faith. By its Trust Deed the Church is to be maintained for worship without any prescribed creed or ceremony. The lecture hall is fitted for Sunday School use and for various week-night meetings and was intended as a centre of educational and recreative work, and being centrally situated it is suitable for public meetings and entertainments.

Mr. Webster continued his effective ministry up to 1910. His open-air addresses on the Broad Hill during his first Aberdeen period and again in his second aroused much interest. The membership had increased from 73 in 1895 to 144 in 1906, and it was his ambition to double that with the opening of the new Church, and though that did not happen the membership was raised to 189 and 130 names on the children's roll. Hard work told upon his strength and through increasing physical weakness he was compelled by medical advice to retire. He was succeeded by Rev. Lucking Tavener, 1911-17, Rev. Henry Dawtrey, B.A., 1918-21; and in 1922 the present minister Rev. Arthur Scruton accepted charge. There is a splendid Sunday School and staff of teachers with Mr. H. H. Duncan as Superintendent, and quite a variety of connected institutions are in a very flourishing condition. The Aberdeen Unitarians and their minister can be congratulated on being thoroughly alive, and earnestly loyal to the obligations imposed upon them by their Faith.

THE CHURCH OF GOD.

The following verses were composed by a member of the Aberdeen Congregation in connection with the Memorial Stone which was placed by Sir John Brunner, Bart, in September, 1905.

Oh, Church of God, majestic fair,
Arising from the ground;
We gaze upon thy beauty there,
Thy holiness profound.

'Tis thine to teach the power of God,
And science page to scan;
The love of Christ, the love of God,
And fellowship of man.

No creed-bound altars to efface
The free and open soul,
But worthy of her godly race,
Ascending to the goal.

Not fear of God, but love of man,
Thy precepts ever be,
And from prophetic heights to scan
Man's true born liberty.

When thro' the aisles, the voice of prayer
Ascends to the Most High;
Still hallowed in our mem'ries there,
Great souls that never die.

Great pioneers of truth and light,
Their mem'ries we revere,
As from the darkness of the night
We rise with vision clear.

James U. Taylor.

A meeting of the Unitarian Historical Society held at the Unitarian College, Manchester, June 30th, was addressed by Rev. W. Whitaker on "How Wirral fared in the Ejection of 1662."

The Unitarian Sale of Work at Finchley, June 27th, raised £80.

WORKADAY HEROES.

In our April issue were recorded the following incidents under the heading "The Divinity of Man" and this is a gratifying sequel—

MEDAL FOR MAN WHO SPRANG INTO SCALDING VAT TO SAVE MATE.

The Edward Medal in silver was presented to Alfred Welding by the King at Buckingham Palace yesterday for a great act of daring.

Welding leaped into a vat of scalding liquid at Widnes and rescued a fellow-workman.

A similar decoration was conferred on George Locke for the gallant rescue of a fellow-workman who had fallen on to a steel girder in Oxford Street. The rescue involved a seven-foot jump to a girder only 7in. wide at a great height from the ground.

MINISTERIAL CHANGES.—Rev. E. W. Hill, has had farewell meetings on leaving Mexborough, and has entered upon his ministry at Lancaster, July 4th, public welcome July 22nd; Rev. J. Morley Mills has resigned at Newchurch to terminate at end of September; Mr. J. J. Potter is appointed minister of the Middlesbrough Unitarian Church in succession to Rev. W. H. Lamballe, retired; Rev. E. H. Pickering, M.A., has resigned at Southport to take effect on September 30th.

DEATHS.—Mrs. Henry Broadbent, Lewes, June 11, 74; Mrs. Farquharson, widow of Rev. Alex Farquharson, London, June 18th, 75; Mr. John Phillips Knowles, Pendleton, June 15th, 40; Mr. John Ashworth, Pendleton, June 23rd, 83; Mr. F. D. Bowles, J.P., London, Chairman of the Pearl Insurance Company, June 28th, 75; Mrs. Bennett, widow of Rev. William Bennett, formerly of Heywood, June 14th, at Toronto, Canada; Mr. Thos. Harrop, Ashton-under-Lyne, 79; Mr. Fredrick Lee, at Faversham, formerly of Todmorden and Newport, I.W., interred July 10th, 76; Mr. John Gault, Larne, July 9th, 80.

The Inescapable Name.

A rare and racy letter from Dr. L. P. Jacks to the Editor of the "Inquirer," will amuse one most who knows what lies back of it, and it will also lead him to some thinking. Dr. Jacks brings all of his brilliant and compact rhetoric to bear upon the habit of zealous members of our Churches over there to use unceasingly the name "Unitarian." He catalogues their constant reference to Unitarian homes, hymns (even when the music is borrowed), libraries, a weathercock on a Church steeple (because it stands on one leg and is free), prayers, terminology, principles, books. And the characteristic Unitarian attitude, he says, is this, "I thank Thee, O God, that I am not as other denominations, creed-bound, dogmatic, authoritarian, priestly, or even as yonder obscurantist."

Showing sharp resentment, he cries, "Does it ever occur to us that the chief result of all this is to get ourselves very extensively laughed at? And justly so. For the whole affair is petty, insignificant, and ridiculous." Probably true but it seems to us in this instance Dr. Jacks deserted his usual philosophic calm. We do not know why. He no doubt has a reason. But the fact is well known that he seems to some of the most devoted Unitarians over there lacking to a degree in that outspoken loyalty to the Unitarian cause which with us is a common-place among our eminent men. His friends know that he is not against the free faith; they wish he were for it more explicitly. We have heard it said that he himself habitually eschews the name. His religious teaching by no means hews strictly to the line of complete freedom from ecclesiastical authority. The subject does not interest him. He has made his message general and spiritual, and therefore acceptable to all kinds of believers. No one would know, from his discourse, that he belonged to a faith that was still fighting for the liberation of Christendom from the curse of dogmatic bondage, which is the simple though not always obvious fact about so-called orthodoxy. Maybe he thinks we have no such job on our hands. Some do over here.

Dr. Jacks is a very great influence; we admire his marvelous powers; but just how much he actually advances the thing for which we were born into the world, we have our doubts. When we mention Priestley, Martineau, and Estlin Carpenter, or Channing, Parker, and Emerson, every one of them means "Unitarian" to us; and though every one of them would square with Dr. Jacks in warning against the sickening repetition of a name, lest it become a deadly sectarian label, the great fact remains that they gave themselves always and with passion to the liberating religious ideas that separated them from even the so-called progressive orthodoxy of their time—ideas that went by the name "Unitarian." They had to have a place among various beliefs; and that place they were, and are, given, with us. Dr. Jacks, just because he is a Unitarian, has a right to cast away the name, and to minimize all formal connection with things Unitarian. So great is our latitude. But his affiliation is too deeply appreciated by all of us, in his college, literary, and preaching ministry, to expect any such course.

Isn't the real inwardness of this matter to be found in the fact that some of us dislike organisation and a definite cause, while others love to be regimented to a degree and to work shoulder to shoulder? In all Churches, particularly of the congregational order, there are men who go it alone. They are the despisers of denominations. They are able and self-sufficient. But there are others, who, let us admit, because they are not self-sufficient, understand that in union there is strength. They make, and have always made, the massed power of the Church. Indeed, the whole underlying idea of fellowship is the sense of mutual need. The zeal of the joined workers may lead them to wearying commonplace; they may become bigoted, narrow-eyed sectarians, unlovely to most of us. But they are the solid stuff, for all that; and not many wise, not many mighty, can equal them in that accounting of factors which establish the faith and guard it sacredly in the Church that lieth four-square. And every Church has a name. —The Christian Register.

At the 27th Annual Meeting of the Ministerial Fellowship, June 30th, the Rev. C. J. Street, Secretary from its foundation, was presented with an enlarged, framed photograph of himself, and an illuminated address in grateful and affectionate recognition of his generous services for his fellow ministers. Copies of the portrait are presented to the Unitarian College, and to the Memorial Hall, Manchester.

The Annual Meeting of our East Cheshire Christian Union of Churches was held July 3rd, at Flowery Field, Hyde. Rev. J. Burgess conducted service. The annual business was transacted, and a questionaire is to be sent out to the constituent Churches on "The Work of a Union of Churches."

The Rev. W. H. Lamballe, after 30 years ministry and public activity in Middlesbrough, has received public appreciation on his retirement by presentation at the meeting in the Council Chamber kindly lent by the Mayor, presided over by Sir Joseph Calvert—of a wallet and cheque for £300. Representatives of the Middlesbrough Unitarian Church, and of various Unitarian organisations, and of local public bodies spoke in the highest praise of Mr. Lamballe's great and tireless services. Mrs. Lamballe also was presented with a bag and cheque, and a basket of fruit.

Miss Barbara Thomas, minister at Cheltenham, has passed the final examination for full ministerial status as Rev. Barbara Thomas.

For the Children. BY REV. H. FISHER SHORT.

BESSIE'S WONDERFUL BOOK.

More than once had Bessie heard the story from the pulpit, without being much impressed. Told in grown-up words, it seemed not to be meant for little girls and boys.

In fact, the preacher said so many things in the grown-up way that, during the sermon, Bessie mostly thought about her own affairs.

Her birthday book, however, made a difference. She was now able to read the Bible stories for herself, and always she found them most amazingly new.

One day she read the story about the Temptation of Jesus. How fascinating it was! Yet, strangely enough, it didn't seem hard to understand. It was like a beautiful fairy tale which belonged to the wonder world where nothing is impossible. Spell-bound she read it, and read it again; and she was reading it for the third time, when a great voice seemed to boom over her shoulder.

Of course, it was 'dear old Daddie'—ever ready for a bit of fun or a lovely talk.

"A great story, isn't it, dear," was what he boomed. But her mind was away with Jesus in the wilderness, so Bessie hadn't any words handy.

"And wasn't it a mighty combat, chick?"

"Lovely!" said Bessie, finding her tongue; "And Jesus won every time."

Daddie was just thrilled by the enthusiasm of his treasure. At the same time, he was surprised that Bessie wasn't puzzled.

"What do you make of it, dear?" he asked, hoping to get her to talk about it

"How do you mean, Daddie?"

"Why, what kind of a story would you call it?"

"Oh, it's a pretend story, of course," said Bessie, wisely.

"A pretend story?"

"Yes, you know, like the story of Jesus being baptised."

"Then, you don't think that Jesus had those talks with the devil."

"No(I don't, Daddie; besides, there was nobody else there, so how could anybody else write it all down?"

Often, was Daddie pleased and proud that little girl could think so clearly and quickly. He was certainly very proud, just then. Instead of saying so—which would have been a great mistake—he gave her another test.

"But I have heard it said that Jesus must have told the disciples all about it, afterwards."

That appeared to be a poser, as Bessie seemed to have no reply. She was thinking, however, and thinking hard. At last, she spoke. And what do you think she said? I wonder if you have guessed.

"But, Daddie," she said, ever so eagerly, "even if Jesus did tell them, it would still be a pretend story."

Though he felt happy inside, Daddie pretended not to understand. "How stupid you are, Daddie!" Bessie seemed to say with her eyes. At least, that was what Daddie seemed to see, and so he just roared with laughter.

"Oh, Daddie, you are naughty! You are making fun of me," said Bessie, almost on the verge of tears.

"Forgive me, sweetheart," he soothed; "I won't laugh again." And he gathered her in his big, loving arms.

When the cloud passed over, which it did almost immediately, Daddie said, in his kindest way, "Tell me, dear, why you call it a pretend story."

"Because it couldn't be real," said Bessie, earnestly.

"Couldn't? Why, pet?"

"Well, how could anybody see all the kingdoms of the world in a moment of time?"

"That would be difficult, certainly."

"And I'm sure Jesus did not let the Wicked One take him all the way to Jerusalem and back. I've been looking at the map. It's a long way."

"Right, again, sweetheart," said Daddie, ever so pleased.

"But a pretend story usually has a moral," he added; "What is the moral of this one?"

Bessie hadn't thought of that. In her enjoyment of the war of words between Jesus and the Evil One, she had quite over-looked it. At last she said, but rather doubtfully, "I suppose it means that if we are good, as Jesus was good, God will help us to fight against badness."

As Daddie didn't speak, she said, appealingly, "That's right, isn't it?"

"It isn't wrong, dear; in fact, it's a good answer."

"But does it mean more than that, Daddie?"

Seeing that he would have to help, Daddie reminded Bessie of their talk about the Baptism of Jesus. In a flash, Bessie remembered.

"You mean it all happened in the mind of Jesus," she exclaimed.

Daddie nodded.

At this, Bessie sighed. The story wasn't easy, after all.

"Don't worry, dear," said Daddie gently; "When you are older, you will understand it quite well."

"Tell me how you understand, Daddie," she pleaded.

"I'll try, dear, though you will not find it easy."

"Go on, Daddie," she urged.

"Well, even very good men sometimes have to guard against wanting the wrong things. Even Jesus might have felt that it would be nice to be praised and admired for his cleverness, or to be a rich man or a great ruler."

Bessie didn't find it at all easy to make this fit the story; so Daddie helped a bit more.

"If all these things happened in the mind of Jesus, then the Devil must stand for wrong feelings that came in but were driven out."

"Oh, I see, Daddie," Bessie cried; "It would have been clever to change stones into bread, and it would have been fine to be King of the World."

"There, you have it, dear."

"But there's something else, Daddie; what about throwing himself from the Temple?"

"That, dear, is a very hard one."

"Never mind, Daddie, tell me."

"Well, Jesus knew that God loved him, and it may have entered his mind to find out if God loved him sufficiently to save him from dashing himself to pieces."

Putting her little head on one side, and looking straight into Daddie's face, Bessie said, "It is a pretend story: it just isn't true: Jesus never felt like that."

"I believe you are right, dear. I believe the story was written by a man who loved Jesus very much. And I believe that what he meant to say was something like this. If Jesus had been tempted to want to be clever, or to be a great king, or to test the love of God, he was so truly great that he would have behaved exactly like this."

The Kiddies' Own Corner.

Conducted by Uncle Fisher.

Dear Kiddlekins,—

Though I receive scores and scores of letters, I haven't, yet, had one containing those stories you mean to write. And, yet, I have a little story from a little girl I know very well and love very dearly. The other day, we were returning from a picnic on the shore, when she said quite suddenly, "I can write stories, Daddie." She forgot to call me Uncle Fisher; but I let that pass.

"Can you, dear?" I said. And, do you know, that very evening, she brought the following exciting tale. You, of course, will have to send your stories through the post. Don't forget the address, 41, Oxford Road, Bootle, Liverpool. Who'll write a holiday adventure?

Wishing you all real jollidays,
Your loving
UNCLE FISHER.

PEGGY AND HER PUPPY.

Once upon a time, there was a little puppy and his name was Peter. He was going to a new home. He was in the train, when bump went the train and it stopped. He was taken in a car to a house in a big town, and a big house, too.

(Here the puppy speaks for himself.) "There was little Miss Peggy at the door when I got there. It was very nice food they gave me there. It was not an old rag like I had before. It was ice-cream, bones and cakes, and things like that. I did not go on a leash, I walked by my mistress. One day I went out of the house on my little self, and when I was in the garden I saw my mistress. 'Oh, what shall I do? Do tell me, please.' She saw me. She ran after me. I ran up the road, down the lane, up again and up the road, but I could not find my house."

(Here the puppy is spoken for.) Then he saw Peggy, and he knew the way home. He ran down the back-yard and there he saw a bird on the garden. He ran after it with all his might. At last he killed it. That was the end of that. Then he went down the cellar to have a nap. When he got there he saw a bone and a silly old cat. He killed the cat and had his bone, and went to sleep. Then he heard his mistress coming, so he ran away, and his mistress saw him. She took hold of him and said, "You naughty puppy," and put him in his bed for the night.—(Margaret, 8 years).

IN CHURCH: "With so much noise in the world, the moments of silence before the service begins are of great spiritual value. It is not often that this serene period is disturbed in this Church by talking or whispering, but when this happens those who value the ministry of silence are much disturbed by it. No more needs to be said."—(Rev. A. B. Rihbany).

When Jesus came to Golgotha,
They hanged him on a tree;
They drove great nails through hands and feet
And made a Calvary.

When Jesus came to Birmingham,
They simply passed him by;
They never hurt a hair of him,
They only let him die. Studdart Kennedy.

National Unitarian Temperance Association.

Secretary: Mr. F. Collecott, 75, Cann Hall Road, London, E. 11.

National Unitarian Temperance Association.

A firm of share-brokers issued the following in a circular during the days of the recent General Strike:—

"There is one industry which seems to thrive whatever the state of trade, and that is brewing. It is doubtful whether trade generally has ever been so depressed as during the past few years, nevertheless, Brewery profits have increased from year to year. There is now a General Strike, but we hear no mention of Breweries closing down, and we make bold to prophesy that they will be busier than ever. The local public house is the natural venue for discussing every new development of the situation. We are convinced that the investor who purchases . . . . . will have cause to congratulate himself after the strike."

More than one hundred of the foremost physicians in the United States protesting to Congress against giving beer any status whatever as capable of being prescribed in any quantities for medicinal purposes signed the following document:—

To whom it may concern:—

The undersigned physicians of the United States desire to place on record their conviction that the manufacture and sale of beer and other malt liquors for medicinal purposes should not be permitted. Malt liquors never have been listed in the United States Pharmacopoeia as official medicinal remedies. They serve no medical purpose which cannot be satisfactorily met in other ways, and that without the danger of cultivating the beverage use of an alcoholic liquor.

(Signed)

We submit that that document has a value at this present moment.—The Central Christian Advocate.

WOMEN AND STATE CONTROL.

Miss Alice Scott gives publicity to some alarming facts with regard to women and State public houses. "Many young people," she declares, "especially young women, are allured by the new restaurants where liquor is sold, and which are associated with 'bars' where young girls and youths from respectable homes, or lodgings, commence drinking, who would never have entered an ordinary public house. The covering of the State mantle concealing, not removing, the dangers connected with the sale of intoxicating liquors. The result of State Ownership in Carlisle has confirmed this, both from ocular demonstration and Government figures." Miss Scott says that the whole county of Cumberland had actually fewer women convicted for drunkenness for the last five years taken together, than the city of Carlisle, with less than a quarter of the county's population. "The large proportion of women who were convicted of drunkenness in Carlisle, compared with nearly all the other County Boroughs of England and Wales, is so striking as to prove a serious warning against any extension of the Experiment."

A BRITISH ENGINEER AND PROHIBITION.

A British Engineer settled in the United States writing to the Hon. Alexandrina Peckover, under date April 17th, 1926, states:—

"I could tell you much about the Prohibition work, but will only say I was opposed to it at first, but now I am for it, and would not go back for anything. Our workmen have comfortable homes, a car, the wife and children good clothes, and go to worship, besides money in the bank. In the old days I had 300 men working under me, and their condition was awful. There are no public houses so it is quite easy to stop drinking; you just forget about it and don't want it any more.

"I made up my mind more than money was required, so I quit using alcohol myself, previous to that I would subscribe aid to those working without funds and thought I had done my duty, but that don't work. I am in much better health and condition. I like my orange juices, from the 'Florida Oranges,' Cocoa, Tea, Coffee, and the other delicious fruit drinks without alcohol. I am so glad that you are trying to help England out of the mire to better things."

I have only one life to give to the Unitarian Movement; but if it were possible to come back to earth, I should crave no greater privilege, than to be sent back again and again to serve that which I know will be the supreme spiritual heritage of generations yet unborn.—Rev. Horace Westwood.

The Annual Meeting of The Missionary Conference was held at Manchester Memorial Hall, July 1st, when it was decided to ask the British and Foreign Unitarian Association to take the responsibility for missionary work at Douglas, I.O.M. Rev. Alfred Hall pointed out that through lack of proper organisation the major portion of Unitarian people do not contribute to foreign mission work.

"Founder's Day" at Channing House School, July 10th, was celebrated by an attendance of quite 400 visitors including many parents and friends of the scholars. Miss Haigh, headmistress, received the guests at Fairseat the newly acquired house and grounds. The entertainments included demonstrations in Greek dancing, Swedish gymnastics, marching and other exercises.

MAN IN THE LIGHT OF EVOLUTION.

by

Professor J. Arthur Thomson.

(The Essex Hall Lecture 1926.)

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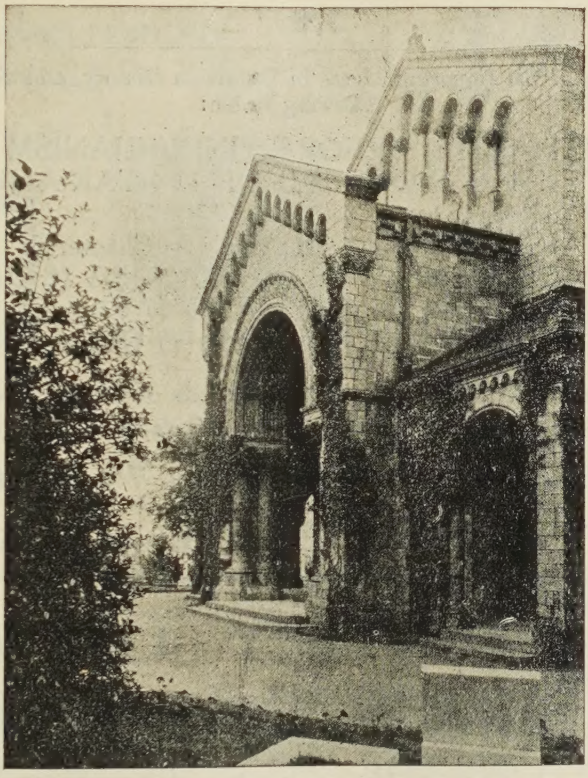

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MANCHESTER CREMATORIUM.—ENTRANCE.

Advocates of Cremation appeal for the consideration of the merits of fire burial apart from the demerits of earth burial, because one positive quality is worth many negative ones.

If a moment's thought is given to the matter one can hardly fail to realise that nothing more beautiful can fall to the lot of our bodies when the last breath has left them, than that they should be enveloped and consumed in the pure intense heat of the crematory chamber.

"They die and return into their dust," said the Psalmist. Why does man in his pride fight against this idea? With all efforts and expenditure he can only defer the operations of Nature's Law by what is, after all, a moment in eternity!

The end is the same, dust to dust, ashes to ashes, whether the body be buried or burned.

Is not cremation the more beautiful, more cleanly and more reverent way to this end?

Those who have a strong sentimental attachment to the idea of a beautiful resting place should remember that the ashes can be as reverently dealt with as the unburned body.

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